

composed an invaluable disquisition on the verb, printed as an appendix to Ruddiman's Rudiments. An extremely beautiful and subtle grammatical essay, written by him, "On the Nature, Import, and Effect of certain Conjunctions," is inserted in the Edinburgh Philosophical Transactions, 1788. The article "Grammar," in the seventh edition of the Encyclopædia Britannica, contains a digest of his most valuable speculations regarding the nature of the relative pronoun, the tenses of the verb, &c., chiefly collected from his own verbal communications, by the late learned sub-editor of that extensive and useful work.

HUNTER, HENRY, D.D., a distinguished divine, was born, of poor parents, at Culross, in 1741. After studying theology at the University of Edinburgh, he became tutor to Mr Alexander Boswell, afterwards a Judge of the Court of Session, under the name of Lord Balmuto; and, subsequently, he was employed in the same capacity in the family of the Earl of Dundonald. In 1764 he was licensed to preach the Gospel, and two years afterwards was ordained one of the ministers of South Leith. In 1769 he visited London, when his sermons attracted so much attention that he received a call from the Scots Congregation in Swallow Street, Piccadilly, which he declined; but, in 1771, he accepted an invitation from the congregation at London Wall, and about the same time received from the University of Edinburgh the degree of D.D. He first published several single sermons, preached on different occasions, which, with some miscellaneous pieces, appeared in a collected form in two volumes after his death. In 1783 he published the first volume of his "Sacred Biography, or the History of the Patriarchs, and Jesus Christ," which was completed in seven volumes, and has gone through several editions. Having entered upon a translation of Lavater's writings on "Physiognomy," he visited that celebrated philosopher in Switzerland, and in 1789, he published the first number of the work, which ultimately extended to nine volumes 4to, embellished with above eight hundred engravings, the cost price of each copy being thirty pounds! Among his other translations were Euler's "Letters to a German Princess," since reprinted, with notes, by Sir David Brewster; St Perre's "Studies of Nature," five volumes 8vo; Saurin's Sermons, and Souini's Travels to Egypt. Whilst engaged on these works, he also published some volumes of Sermons, and his "Lectures on the Evidences of Christianity." In 1793 he reprinted a Discourse, by Robert Fleming, first published in 1701, "On the Rise and Fall of the Papacy," supposed to contain some prophetic allusions to the events of the French Revolution. He had likewise begun the publication, in parts, of a popular "History of London," which his death prevented him from completing. Dr Hunter was for many years Secretary to the Corresponding Board of the Society for

Propagating Christian Knowledge in the Highlands and Islands, and Chaplain to the Scots Corporation in London. He died, October 27, 1802, in the 62d year of his age, leaving a widow, with two sons and a daughter.

I.

IRVING, Rev. EDWARD, M.A., a celebrated preacher, was born in the burgh of Annan, August 15, 1792. His father was a respectable tanner in that town, and became owner of a considerable portion of burgage and landed property in the vicinity. After receiving a good elementary education in his native place, he was sent to prosecute his studies at the University of Edinburgh. His proficiency in the mathematics attracted the attention of Professor Leslie, who recommended him, when only in his seventeenth year, as mathematical teacher in an academy at Haddington. This situation he occupied only a year, when he obtained one more lucrative in a larger establishment at Kirkcaldy, where he also kept boarders, and gave private tuition. He remained nearly seven years at Kirkcaldy, during which time he completed his probationary terms, and became a licentiate of the Church of Scotland. In 1819 he removed to Edinburgh, resolved to devote himself to preaching the Gospel, and on Dr Chalmers hearing him preach from the pulpit of St George's Church in that city, he was so favourably impressed with his abilities, that he subsequently appointed him his assistant in St John's Church, Glasgow. In 1822 Mr Irvine accepted an invitation from the managers of the small congregation of Scots Presbyterians, meeting at the Caledonian Asylum, Cross Street, Hatton Garden, London; and shortly after obtaining this living, he married Isabella, daughter of the Rev. John Martin, one of the ministers of Kirkcaldy, to whom he had been previously engaged. The novelty of his style, and the force and eloquence of his discourses, soon rendered him the most popular preacher of his time, and the singularity of his appearance and gesticulation attracted very large congregations. The principal orators and statesmen of the day crowded to hear him, he literally became "quite the rage" among the wealthy and fashionable of the metropolis, and his chapel doors were thronged with carriages, so that it was found necessary to grant admittance only by tickets. In 1823 Mr Irvine published an octavo volume of 600 pages, with the singular title of "For the Oracles of God, Four Orations—for Judgment to Come, an Argument in Nine Parts." Such was the demand for this publication, that, though it underwent the most severe and searching criticism, a third edition was called for in less than six months. In May 1824 he preached for the London Missionary Society one of their anniversary sermons, and early in the fol-

lowing year he published his discourse on the occasion, under the title of "For Missionaries after the Apostolic School, a Series of Orations, in Four Parts." It was dedicated to Coleridge the poet, with whom he had recently formed an intimate acquaintance. In 1825 Mr Irving preached the anniversary sermon for the Continental Society, the substance of which he afterwards published in a Treatise on the Prophecies of Daniel and the Apocalypse, entitled "Babylon and Infidelity Fore-doomed of God." This work he dedicated to Mr Hatley Frere, brother to the British Envoy at the Court of Madrid, and one of the persons, about twenty in number, who, with Mr Irving, assembled at Albury Park, the seat of Mr Henry Drummond, the banker, for the express object of studying or elucidating "the sublime science of sacred prophecy." An account of this meeting was published by Mr Drummond in 1827, in a work entitled "Dialogues on Prophecy," 3 vols. 8vo. About 1826 Mr Irving drew up his Introductory Essay to Bishop Horn's Commentary on the Book of Psalms, published in Glasgow, which is generally considered one of the best of his writings. In 1827 he published "The Coming of the Messiah in Glory and Majesty, by Juan Josafat Ben Ezra, a Converted Jew," translated from the Spanish. In 1828 he preached a fast-day sermon before the Presbytery of London, which he afterwards printed under the title of an "Apology for the Ancient Fulness and Purity of the Doctrine of the Kirk of Scotland." In the same year he contributed to an annual then existing under the name of the "Anniversary," a sketch, entitled "A Tale of the Times of the Martyrs." He also published a Letter to the King against the Repeal of the Test and Corporation Acts; and "Last Days, and Discourses on the Evil Character of these times." In the course of 1827 he was first observed in his discourses to have departed from the doctrinal standards of the Church of Scotland, by the unusual manner in which he spoke concerning the human nature of our Saviour. On the formation in the metropolis of a Society for the Distribution of "Gospel Tracts," Mr Irving preached a collection sermon in aid of the funds of the new institution, and it is said to have been on the delivery of his discourse on that occasion, that some of his hearers were astounded by his assertion of "the sinfulness of Christ's human nature." In 1828 issued from the press his "Sermons, Lectures, and Occasional Discourses," in 3 vols. 8vo, in which his new doctrines were developed at large. The chapel in Cross Street, Hutton Garden, being found too small to contain the large concourse of persons who continued to throng to it, a subscription was entered into to erect a larger and more commodious church, and the handsome edifice in Regent's Square was completed in 1829. In the spring of that year, Mr Irving paid a visit to his friends

in Scotland, and while at Edinburgh he delivered a course of fifteen "Lectures on the Book of the Revelation," which were published in parts, the whole making four volumes duodecimo. In the early part of 1830 the subject of his heretical views was taken up by the Scottish Church in London, and at a meeting of the Presbytery on Nov. 29 of that year, the report of the committee appointed to examine his work on Christ's Humanity was read. It charged him with holding Christ guilty of original and actual sin, and with denying the doctrines of atonement, satisfaction, imputation, and substitution. The revolting exhibition of the "unknown tongues," uttered by some designing or deluded persons of his congregation, principally females, and pronounced by Mr Irving from the pulpit to be the "manifestations of the Holy Ghost," next occupied public attention; and the Trustees of the National Scottish Church, Regent's Square, at last found it necessary to prefer charges against him in addition to those which were already before the Presbytery. On May 2, 1832, the London Presbytery unanimously found him guilty of heresy, and thus dispossessed him of his cure as minister of the church in Regent's Square; and the Presbytery of Annan, of which he was a member, on March 13, 1833, formally deposed him from the ministry of the Church of Scotland. After a course of itinerant open-air preaching in his native district, Mr Irving returned to London, and continued to officiate in the picture gallery of the late Mr Benjamin West, in Newman Street, which had been fitted up as a chapel by some of the most enthusiastic of his admirers. His laborious and unceasing efforts to propagate his peculiar religious tenets brought on consumption, and in the autumn of 1834 he went to Scotland for the benefit of his health; but rapidly becoming worse, he died at Glasgow on the 6th of December 1834. He left a widow with a son and two daughters. He was only in the 42d year of his age at the time of his death, although his long grey hair and wrinkled brow made him appear much older. There can be no doubt that the melancholy errors and extravagances into which he was betrayed in the latter years of his life, were the effects of a diseased imagination, arising from that morbid love of the marvellous, and craving for notoriety, for which he was remarkable, and to which he at last fell a victim. His life has been written by Mrs Oliphant.

J.

JACK, JOHN, private teacher, St Monance, died at that town on Friday, the 2d December 1859. Mr Jack had long been known as one of the literary celebrities of the East Coast of Fife, of which he was a native. In early life, we believe, he went to sea in some responsible situation; but, owing to a partial failure in his eyesight,